The Usual Narrative, The Usual Sources

The following indicative exchange about a proposed 'podcast' concerning David Myatt occurred on a social media platform in July 2025. It is indicative because it reveals (i) what the popular, public, widely propagated and and now widely believed narrative about Myatt is; (ii) what its sources consist of; (iii) how the narrative is presented and propagated either (a) by those who already have a negative or biased opinion about Myatt, or (b) by those who do not appreciate or who for whatever reason ignore the difference between primary and secondary source material.

The widely propagated narrative - or as some have described it, the phantasy [1] - includes the following allegations or beliefs:

> I. That David Myatt is the pseudonymous Anton Long (DM=AL) and therefore that DM founded the Occult movement known by the acronyms ONA and O9A.
> II. That since DM founded the O9A he is responsible and/or accountable for what others, such as self-described O9A adherents or those alleged to be O9A adherents, do or have done or may do.
> III. That since AL promoted deception and misdirection, DM is deceptive, with DM's post-2012 writings about rejecting extremism and neo-nazism and about his philosophy of pathei-mathos therefore deceptive, part of some diabolical plan, and therefore can be ignored.
> IV. That DM is still a neo-nazi.
> V. That anyone who criticizes the phantasy or asks for evidence that DM=AL or who writes about Myatt in any positive way is DM.
> VI. That DM spends every day or almost every day searching for his name on the Internet and on social media.
> VII. That he posts on social media using a variety of pseudonyms in order to contradict the phantasy and post links to his post-2012 writings.

The usual sources given as 'proof' of the narrative include: (a) the personal opinions of individuals whether written or digital; (b) secondary sources and thus the use of the fallacy of appeal to authority by citing the opinions, conclusions, interpretations of others be they academics, journalists, persons belonging to some 'policy group' or some Institution, or otherwise; (c) the use of the fallacy of 'ad populum'; (d) the use of items in a collection of secondary sources such as the tertiary source known as 'wikipedia'.

What are not provided are citations and quotations resulting from a comprehensive study of primary (evidential) sources.

The Exchange Of Views

The sequence of posts was:

> This isn't some rinky-dink little project on a small press I'm putting together here - there are interviews with major figures on the right, and I'm looking to cover the whole spectrum, from mainstream conservatives to (alleged) neo-Nazis. Whether you're AL or not, you would have unique insight.

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> **oxfordian23.bsky.social** @oxfordian23.bsky.social · 21d
> Fair enough, but David Myatt's attitude toward publicly responding to allegations is AFAIK reasonably summed up in the following selection of relevant quotations from the interviews he's already done - archive.org/download/a-p...

https://archive.org/download/a-philosophical-response/A_Philosophical_Response.pdf

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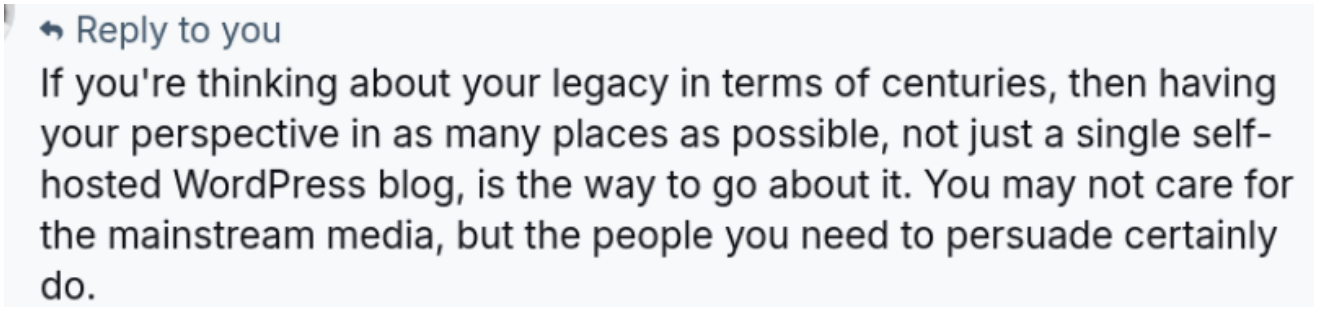

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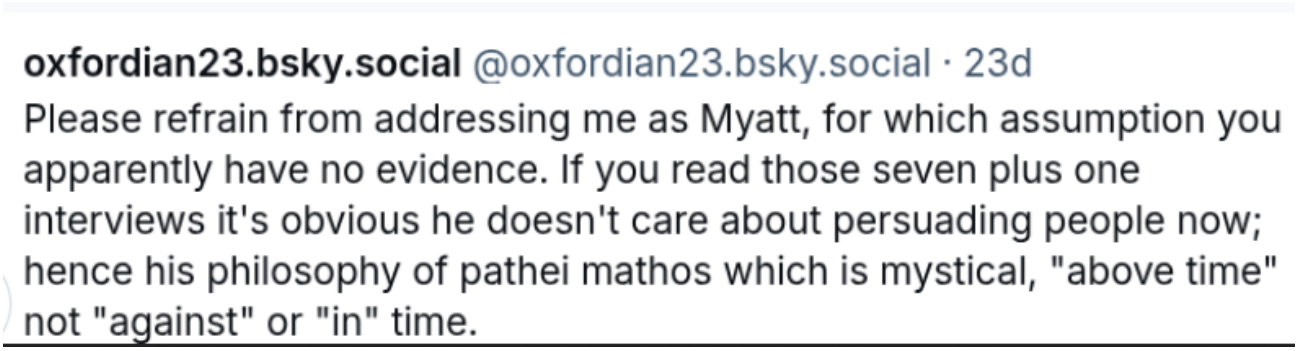

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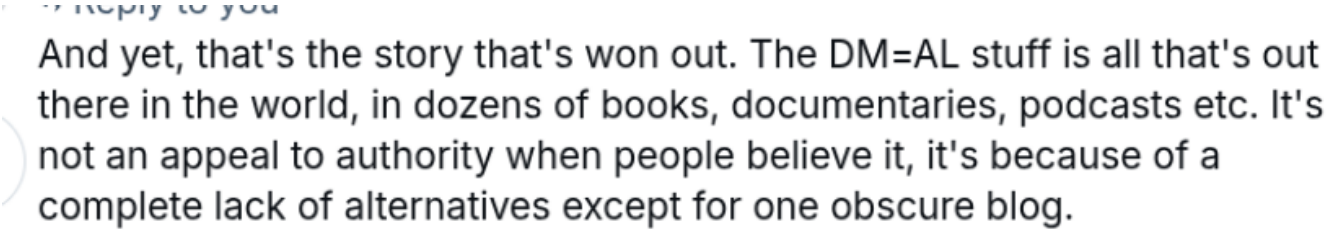

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https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf

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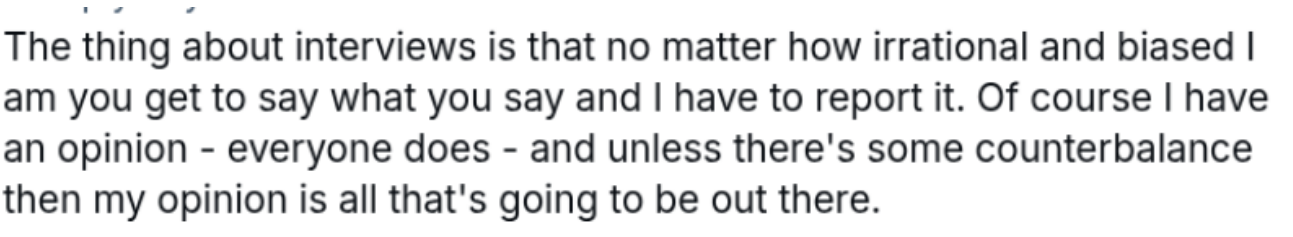

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The counter-balance is already 'out there', one example being the text "A Phantasy About A Myatt Explained" which is at wp.me/pgi8F5-1i

https://wp.me/pgi8F5-1i

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Reply to you

So I'm moving ahead on this project very quickly at the moment and I would very much like to have both sides of the DM=AL debate represented, in their own voices, as well as talking to somebody who has at very least been present for many of the events being covered. If you are DM, please reach out.

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oxfordian23.bsky.social @oxfordian23.bsky.social · 1d

In the interests of fairness perhaps you could read out parts of David Myatt's 2025 item re giving public statements? Otherwise won't it be the usual anti-DM narrative? davidmyatt.wordpress.com/questions-fo...

https://davidmyatt.wordpress.com/questions-for-dwm-2025/

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Reply to you

I read it, and functionally it's a 'no comment', which is going to fare badly next to the hours of interviews and mountains of evidence presented by the other side. What would work would be to sit down in a public place and go through both your life and specific refutations of specific allegations.

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oxfordian23.bsky.social @oxfordian23.bsky.social · 1m

Since I'm not the person you assume I am, I can only comment as an outsider. Fair badly? Your "hours of interviews and mountains of evidence" amount to the 'usual narrative' about David Myatt which has convinced and may convince many but not the scholarly or the advocates of fairness, since:

> The usual narrative about David Myatt consists of (a) the personal opinion of individuals; (b) the use of secondary sources and hence the use of the fallacy of appeal to authority as in citing the opinions, conclusions, interpretations of others be they academics or otherwise; (c) using the fallacy of 'ad populum'; (d) not using primary sources which in the case of the allegations made about him include (i) his decades-long denial of involvement with a particular Occult movement and of being 'Anton Long'; (ii) his post-2012 writings about rejecting extremism and National Socialism; (iii) challenging two allegationists to a duel with deadly weapons which challenge they ignored; (iv) the lack (to date) of a scholarly work which uses primary sources as it basis.

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Background

In a social media posting on the same platform prior to the above exchanges, the 'podcaster' in question revealed his personal prejudice about David Myatt by repeating vile malicious rumours:

Which posting elicited the reply:

https://wp.me/pgi8F5-1i

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The 'podcaster' was and is perhaps fortunate that Myatt since 2010 deals with such malicious rumours and allegations in a philosophical rather than in his previous physical way. As Myatt wrote in *A Matter of Honour* in respect of the physical way:

> "I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated." [2, 3]

His philosophical way is now

> "based on an understanding of the necessity of having a personal appreciation of the numinous; of apprehending what is, according to my understanding and experience, beyond our finite mortal life, and thus beyond our individuality and revealed to us by empathy, compassion, humility, and pathei-mathos. That is, θειότης, divinity-presenced, as in tractate XI v. 11 of the Corpus Hermeticum, θειότητα μίαν, and as in Plutarch, De Pythiae Oraculis, 407a, 398a-f [...]
>
> This can led us, or some of us as in my case, to seek to withdraw from everyday life and thus to not concern ourselves with the machinations of the external world, howsoever and by whomsoever presenced." [4]

Conclusion

What is revealing about the social media postings above is

> (a) how a narrative consisting of allegations with no evidential sources to support them is widely believed with the subject of those allegations apparently expected to appear in public to deny the allegations and thus provide "a necessary counterbalance" for otherwise it will

"look bad";
(b) the assumption, based on what is perhaps now a modern reality, that most people will not do their own research using primary source but instead rely on opinions and narratives related by mass media resources such as (i) mainstream books; (ii) articles, reportage in newspapers; (iii) items on the Internet including websites, weblogs, social media and forums, and (iv) broadcast interviews including television ones and 'podcasts', in all of which resources the interviewer or the author(s) or the producer or the person posting items on the Internet, may have an agenda or an existing personal bias;
(c) how (i) hours of interviews by third-parties who give their personal opinions, and (ii) the sheer amount of similar opinions, conclusions, and interpretations by "the other side" about the allegations which they misdescribe as 'evidence', will "win out".

As the subject of the allegations wrote in *Research, Primary Sources, And Pathei-Mathos*, [5]

<begin quotation>

In the 2012 text *A Matter of Honour* I mentioned primary, secondary and tertiary sources, and the logical fallacy of incomplete evidence and expressed the view that the criteria of scholarship

> "is essentially two-fold: (i) of detailed, meticulous, unbiased research on and concerning a specific topic or topics or subject undertaken over a period of some considerable time, usually a year or more in duration, and of necessity involving primary source material; and (ii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject therefore being not only the logical result of the cumulative scholarly learning so acquired but also possessing a certain gravitas."

In the same work I also mentioned knowledge and that

> "those who use [the] Media, and/or unscholarly books/essays, as sources of allegedly reliable information, as a guide, as a or as the basis for their judgement about and knowledge of someone or some many, are being unfair and uncultured because lacking in the following necessary virtues: (i) a reasoned, balanced, and thus ethical, judgement; (ii) the empathy of manifold direct personal contacts; and (ii) a scholarly research and/or a personal knowing extending over many years. Virtues which are the genesis of a genuine understanding of, and thence an unbiased knowledge of, another human being; and virtues which rapid, impersonal, mass means of modern communication actively discourage and which virtues are seldom, it seems, cultivated and employed by those involved with and who use and who rely on such modern means for information." https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

In *A May Day Interview* (2024) I expressed the perhaps elitist view that if such types who use the Media, and/or unscholarly books/essays, as sources

> "had received in their youth a 'classical education', a learning of Ancient Greek, Latin, and a study of works such as Hermeneutica Analytica Elenctica and Euclid's Στοιχεῖα, they would not commit such errors [of reasoning]. Personally, I well remember the joy I had as a schoolboy in reading the set text *The Elements of Euclid For The Use of Schools and Colleges*, and in solving the geometrical problems we were given based on that text." https://davidmyatt.wordpress.com/wp-content/uploads/2024/05/davidmyatt-may-day-interview.pdf

Thus I regarded and regard reason, logical reasoning, and scholarship using primary sources, as essential human virtues.

<end quotation>

However, as often in the past as in our modern world, it seems such virtues are the preserve of a minority.

Gelis Sangster
2025

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1) *The Phantasy About A Myatt Explained*, e-text, 2025, https://egnatiusseverin.wordpress.com/wp-

content/uploads/2025/06/a-modern-phantasy-explained.pdf

2) *A Matter Of Honour*, e-text, 2012, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

In that text he also wrote:

> "My own rather old-fashioned view is and was that a personal knowing of someone, extending over a period of many months if not a year or more, is the only honourable way to form a reasoned opinion about someone. For honour
> means the cultivation of traditional gentlemanly and ladylike virtues and one of which virtues is that we strive to treat other human beings in a fair way; ignoring what others have said or written about them; ignoring their past
> (real or alleged); and giving them the benefit of the doubt unless and until direct personal experience, direct knowledge of them, reveals them to be dishonourable."

3) The European tradition of honour was described in *The Booke of Honor and Armes*, published in London in 1590, and contained the statement that "honour is preferred
before life" and provided a list of the type of lies that merited a challenge to a duel.

In several of his early writings Myatt provided a guide to duelling including the following short paragraphs about the etiquette:

> "In a duel of honour, deadly weapons must be used. It is the deadly nature of the weapons used, with the possibility of death, which makes the encounter an honourable one. Deadly weapons include pistols, swords and long-bladed fighting knives of the Bowie type.
>
> The duel is a private affair between the two individuals concerned. As such, only the nominated Seconds, and a referee - acceptable by both sides - must be present. It is against the etiquette of duelling for any other people to be present. A person challenged to a duel must either personally accept the challenge, or decline the challenge.
>
> It is dishonourable and cowardly conduct to ignore a challenge once it has been formally issued. If a person who is challenged declines the challenge, then they must issue a personal apology, and if necessary, or called upon to do so, a public apology.
>
> A man of honour will only challenge to a duel those individuals whom he believes can physically defend themselves and their honour with deadly weapons. Thus, it is dishonourable and cowardly if someone who is challenged to a duel tries to get someone else to fight the duel on their behalf." https://archive.org/download/TheNuminousWay/dm-numinousway.pdf

4) Egnatius Severin (editor), *A Philosophical Response*, e-text, 2025, https://archive.org/download/a-philosophical-response/A_Philosophical_Response.pdf

5) David Myatt, e-text, 2025, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf

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Further Reading

One Causal Revealing
https://davidmyatt.wordpress.com/wp-content/uploads/2025/05/a-causal-revealing.pdf

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